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251 252 cassava cakes. The baked starch is called sipipya keipyo or mimyi. The preparation of cassiri and paiwari is described in the section on stimulants.

245 824 Plantains (parurune) of two varieties are grown in the fields. The aratan is comparatively small and is distinguished by the fact that the trunk of the tree is black. The taposa has a long thick fruit and a gray trunk. In planting, suckers are taken from the root, put in a hole made with the digging stick, and covered with earth; sometimes wood ashes are put in the bottom of the hole beforehand. The tree bears fruit about ten months later. [462] Both men and women cooperate in the planting, although only men pick the fruit which is detached from the tree in large bunches like bananas. 262 The fruit may be eaten raw when it is ripe, that is, 252 when the outer skin is yellow. Both ripe and green plantains are boiled. Green roasted plantain is a great delicacy; the skin is removed and the fruit placed in the ashes of the fire; when finished it is split and spread with grease or gravy and eaten with the hands. Finally, the green plantain may be grated raw and baked into a thin cake on the cassava pan. A plantain leaf is laid on the pan before the moist mash is spread for baking. The leaf is also in constant use as wrapping material, to wrap cassava cakes, to cover loads in walishas (carrying baskets), and for all purposes in which wrapping material is required.

245 824 252 Bananas (paruru) are planted in the same way as plantains and bear in about the same length of time (ten months). Ten varieties are distinguished: the small red banana is called maripyemyu and bears early; the large yellow type is called idinyuku; the largest reddish banana (kyasakore), bears earliest of all the varieties, is black when ripe, and is used mostly for roasting; the large yellow variety is called wepyunsokai and ripens in the middle of the season; the small sour reddish banana, called "sour fig" by the creoles, is called sari arya by the Caribs and is distinguished from the maripyemyu by its tart flavor; the greenish type (ipitakamapo), known as the "apple banana" and the "Cayenne banana" to the creoles, is usually boiled; the black banana is called mekorumyo; the stubby green type is called mutuku; and 245 the medium red variety rejoices in the name of pomere or pomede.

824 Four varieties of pineapple (nana)[1] are grown: kashushipyopo,

[1] Ananas sativa.

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largest and juiciest; ekupu, slightly smaller than the preceding type; toshiare, long and thin, the sweetest of the four types; kuyarimyo, longer, thinner, and slightly sourer than toshiare. In planting, shoots are taken from the roots of mature plants and put in holes made in the ground with the digging stick. The plant bears in about a year after planting. The fruit is picked when it is yellow, and the skin removed with a knife. The fruit is mostly used to make an alcoholic drink called tanemu, the pulp being grated into a juicy mash and allowed to set for several days after having been mixed with water. Occasionally the ungrated fruit is eaten raw.

Three varieties of yams (napoi)[1] are known to the Caribs; apotononognapoi, the large white yam; tawimididishye, the small white yam; tupununapoi, the purple yam. They may be planted at any time of year and ripen in ten to eleven months, i.e. when the leaves die. For food they are eaten boiled, after being peeled. A drink, napoishuru, is also made from yams, as described in the chapter on stimulants.

Tanyas and eddoes are also grown in the fields and are boiled in the pot after being peeled.

Sugar cane grows in every field. It is planted by inserting a shoot into a small hill of loose earth. It is eaten as a confection, being chewed like a stick of candy after the outside bark has been removed. The juice is also expressed in the cane mill (Plate 8, *b*) and used as an ingredient in cassiri and other alcoholic drinks.[2]

Two types of "punkin" or squash (wayoma) are to be found in Carib fields: apotono wayomo, large and spherical; takunshishe wayomo, long and thin, with flesh drier and of superior flavor. The squash is planted from seed and bears in three months. As soon as the fruit is ripe the seeds are planted again so that a relatively continuous supply will be on hand all the year around. The squash is eaten only boiled; it is never dried or made into bread or cake.

Maize (awashi) of red (kuwata) and white (tamuneng awashi) varieties is raised. The seed is planted in small hills made with the hoe. While still green, the corn may be roasted on the cob in the husks; the ear is simply stuck among the hot ashes of a fire. When ripe, the kernels are removed from the cob with the hands

[1] *Dioscorea* sp.

[2] For a discussion of the probable introduction of this type of cane mill by negroes and for its distribution in South America, see Nordenskiöld, 1930, *Modifications of Indian Culture through Inventions and Loans.*

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and pounded in a wooden mortar with a wooden pestle to make corn meal (awashi apopo). This meal may be mixed with cane juice and baked into a cake on the pan or it may be boiled and eaten hot like porridge.

Limes (idiyoma) are grown in the fields. The seeds are scattered on the ground and seedlings replanted. Lime juice is mixed with water to make a sort of limeade. Bina plants (see section on Religion) are also grown in the fields.

The papaiya (*Carica papaya*) is grown in fields and also in house clearings. The fruit is eaten raw when ripe. In the green state the rind is boiled and considered a good regulator for stomachic troubles. The leaves are sometimes dried and rolled into cigarettes, alone or with tobacco leaves. Tobacco plants are grown from seedlings in the agricultural fields. (See section on Stimulants.)

In addition to the foregoing food products, the kraua grass plant is grown in the fields. The leaves of this plant resemble those of the pineapple and, as stated heretofore, are shredded so that the fibre may be used in making cord and string. It is planted from suckers in the same way as the pineapple.

Under the head of agriculture must be considered three other species of plants which are grown, not in the agricultural fields proper, but in the clearing which surrounds the house. The pepper (pawmi)[1] is an important part of the Carib menu and together with cassarip furnishes the only condiment, with the exception of occasional trade salt, which is used by the natives. Five varieties of pepper are cultivated: poroporo, big, round, red, very hot; kawnamu, small, green; sidimya, very small and red; yanakatu, long, thin, and green; arapo, long, green (creole, lady finger). They are planted from seeds in holes made with a stick. They are cooked with meat and vegetables in the pepper pot, and are also eaten raw as garnishing in sandwiches of meat or fish and cassava bread. As a remedy for headache a feather is rubbed in the pulp of a pepper and drawn across the eyes. Pepper juice is dropped in the eyes for headaches. Aremi emu (magicians) drink a mixture of pepper juice and water to induce the psychic state necessary for communication with the supernatural powers.

The calabash bushes are a familiar shrub in all house clearings (kwa'i, calabash; kwa'yepwi, calabash bush). Four types of

[1] *Capsicum* sp.